1: Herskovits E-4, 8 (1934) 1937 SV3 Haiti SV3
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twins and the dead make a single chapter for us." This point of view is supported by a study of the twin cult as found in that part of West Africa from which so much of Haitian culture came, where a single category of the supernatural world, comprising all ancestors, includes both twins and the dead, as well as all others "who have passed through the womb of a woman." As might be expected, the concept is more elaborated in West Africa than in Haiti; but the important point is that in Haiti, though less explicitly formulated, it has persisted.

To worship twins it is not necessary either for a family to number them among its members of this generation, or to have included them within the memory of those living, for it is sufficient if a tradition exists that twins had once been born to some member of the family. If the twins are alive or lived in recent times, sacrifices are given both at Christmas and at harvest time; otherwise only at Christmas. Some families, indeed, worship twins because a *hungan* has divined that their unknown ancestors in "Guinée" had included them. There are still others who decide to worship the *marasa* without the advice of a diviner, because certain benefits are believed to come to those who worship twins, because of their power for good or evil.[1]

The source of this power is vague; one characteristic answer to a question concerning it was: "Their power comes from God. Do we ourselves know how twins are made?" It is agreed, however, that St. Nicholas is their spiritual father—an opinion based on the tale of this saint, held to have been a sorcerer who, in very early times, killed three *marasa* (the twins themselves and the *dasu*, or child after twins) and salted them away in a barrel. The mother of the children came to him to offer up her prayers, and, touched by her sorrow, he resuscitated them, since whom he has been their "father." The power of twins, whatever its source, is very real to the Haitians. They are believed to be able to predict rain, for ex-

1; Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
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time, or are animals given power as *baka* by these *loa*. The "squad" of the *baka* includes the following:

'Ti Kita Demembré	Simbi Proméné
'Ti Jean Pié Sèche	Simbi en Deux Eaux
Erzilie Gé Rouge	Simbi 'Troi' Z'ilé

Baka appear as small bearded human-like figures with flaming eyes, or as cattle, horses, asses, goats, bears(?), and dogs. Sheep never become *baka* because the sheep, as represented on the chromolithographs, is the animal of the Virgin and therefore cannot be a creature of evil. The mule also is never a *baka* for reasons given in the myth explaining how it came to be accursed.

> One day Jesus came down a path astride a mule. When he came to a crossroads a snake so frightened the mule that he reared on his hind legs, throwing Jesus to the ground. Jesus became angry and cursed him, saying that from that day onward mules would never bear offspring. He also cursed the snake, saying that thereafter it must forever go about on its belly.

Whether because of this or because of its long, alert ears, the mule is favored for night travel, for this animal is held able to sense these creatures of evil and give his rider warning of them. A black cat can become a *baka*, but there are also good black cats that drive away evil spirits. Even if a black cat-*baka* is sent away, nothing happens to its owner.

A *baka* named Baluko, sometimes called Bakuba Baka, is believed to live in the *mapou* tree, where he is "fed" in December. "He is the chief of [evil] magic, is magic itself," it is said, and "*C'est baggui diabolique, gros baka* — he is a thing of the Devil, a great *baka*." For this reason the *mapou* tree is greatly feared, and that is why those who "serve" the gods of the *mapou* do it in secret and are dealt with circumspectly.